

where we had large congregations, both in church and at the tent; from Friday, the fast-day, on to Monday, and varying from 1500 to probably 2500. Here, as at Indian Lands, the various services were conducted in Gaelic by our excellent friend, Mr. Gordon of Indian Lands, and Mr. Duncan Cameron of Vankleekhill, with Mr. Anderson, the pious and efficient Catechist.—Here also, as at the other place, a staff of at least twenty elders and deacons, formed a fine nucleus of a flourishing church. The work of God goes on prosperously. The number of actual members in communion may not be very large, and the ordinary attendance may not crowd the large and fine edifice; but the field is large and encouraging; “yea, white to the harvest,” and nothing is required, save a well-qualified and energetic preacher in English and Gaelic. Of the absolute necessity of this last in all Glengarry, I have no doubt, whatever. The language has been entrenched there for eighty years, and it holds its ground as firmly as ever. Oh, what would I have given for even a few mouthfuls of very ordinary Celtic.

Of the many excellent fellow-labourers among our lay brethren, whom I met every where in Glengarry, it may be difficult, and perhaps somewhat invidious, to particularise any; and yet the name of Mr. D. Cattanaeh is associated richly in my mind with energetic labours as an office-bearer, and successful explorations of remote territories in his capacity of an honorary catechist.

I spent days, more or less, at Vankleekhill, Martintown, and Cornwall, preaching at each, and trying to encourage our worthy friends at all the places. Lancaster and Dalhousie Mills I did not visit, but I saw some of the leading office-bearers, and learned from them the prospect they had of the services of Mr. Anderson among them at no distant period. With the friends of the Church and of the Temperance cause, at Cornwall, I had very agreeable intercourse, and they were happy in the near prospect of the settlement of the Rev. Hugh Campbell, formerly assistant at Montreal, as their pastor.

Mr. Macmillan, one of our pious and promising students, is in Glengarry, usefully employed as a catechist, and with a special commission to the Roman Catholics in the district. But I must leave it to himself, if he sees meet to favor us with some missionary sketches.

Glengarry is a stronghold of evangelical truth, and a noble section of our Church. Already we have two excellent laborers, and there is the near prospect of other two. Let a fifth and sixth be obtained, and both *having Gaelic*, and the field is ours.

R. B.

TORONTO, Aug. 10, 1854.

#### MINISTERIAL SUPPORT.

To the Office-Bearers and Members of the Presbyterian Church in Canada:—

DEAR BRETHREN,—

During the late meeting of Synod at Toronto, an overture on the subject of increased liberality in the payment of Ministers' Salaries, was presented by the Elders in attendance, and, after considerable discussion, the following resolution was adopted:—

“That the Synod approve of the spirit of the Overture, and acknowledge the kind consideration which has prompted this movement on the part of the Elders, declare that the altered circumstances of the country plainly call for an increase in the stipends of Ministers of the Gospel, appoint a Committee to issue an affectionate and urgent appeal to Deacons-Courts, Managers or Trustees, to consider their duty in regard to the support of Ministers in an adequate manner, and remit to Presbyteries, to adopt such measures by visitation or otherwise as may tend to bring this

matter fully before the notice of congregations: the Committee to consist of Messrs. Shaw, Conventer, McMurrich, Henning, McLellan and Andrew Smith.”

In seeking to carry out the wishes of the Synod expressed in this resolution, we scarcely know how to proceed. That our Ministers generally are inadequately supported is admitted by all. That it is the duty of congregations liberally to reward those who minister in holy things will be denied by none. The duty and obligation being admitted, what remains to be said? In addressing Christians, we can only urge that *liberality is an indispensable evidence of grace*. The motives to liberality are manifold: *Philanthropy* is one of these; *love to the souls of men*, or *philanthropy sanctified* is another. But we would remind you of a third and still higher motive—*regard to the glory of God*. The very fact of your being a Christian implies that you have consecrated yourself—your soul, body and substance to Christ—to his cause. If you are real, *living* Christians, you will be ready and willing to devote your time, your talents, your wealth upon the altar of consecration to His cause. The individual, therefore, that is in earnest, will be characterized by working zealously, perseveringly and prayerfully; and what is true of the individual, will be equally true of each congregation and of the Church at large.

We fear, then, that it is a sign of a low state of religion amongst us, when we see so little of this zeal, so little of this enlarged liberality. Everywhere, indeed, we witness alacrity and diligence manifested by professing Christians to take advantage of the favorable change in the market for disposing of their merchandize and the produce of their farms to advantage, but where do we discern the same eager anxiety on the part of church members, while perceiving that with prices ranging from 50 to 100 per cent higher than formerly, the same old ministerial support is wholly inadequate, to meet the altered circumstances of the country and contribute accordingly? We know and rejoice in the knowledge that there are noble exceptions to this, both in the case of individuals and churches, but still we fear, that in our churches generally, but low and inadequate views prevail as to the duty of supporting in a suitable manner the Christian Ministry. Our views on this point, are so fully and so well expressed in the following extract from an able article in a late number of the *Scottish Guardian*, that we commend it to your most attentive consideration:—

“It is not considered that the same talents which can produce two creditable discourses a week, and overtake the multifarious avocations of a congregational charge, would have been in the great majority of cases more profitably devoted to some other profession, or might have ensured success and fortune in many of the walks of mercantile life. To qualify a man for the office of the ministry requires years of labour and outlay. Not less costly, indeed, is the preparation of the lawyer and the physician; but men seldom think of requiting the service of their minister as they do those of the doctor or legal adviser, or even at the rate which they are content to pay for the lighter educational accomplishments of their children. Our shrewd merchants know right well that if they would have their work done

efficiently, they must pay for it adequately; and there are few head-clerks in our principal commercial houses, who do not carry it in point of emolument over the best paid clergymen in Scotland, endowed or unendowed. “The labourer is worthy of his hire.” Why should clergymen be made an exception to this equitable and universal rule? Are his earnest and thoughtful lessons from the pulpit—his tender attentions to the sick and the dying—his wisdom in winning souls, and his vigilance in watching for them as one who must give account—his affectionate interest in the young, his ready counsels, his constant prayers, and his godly example,—less valuable to Christian families and Christian men, than the skill of the physician, the sagacity of the lawyer, or the ingenuity of the mechanic? Are they less profitable, even in a pecuniary sense? On the contrary, how much of the individual comfort and respectability of our citizens, of the wealth and enterprise of our merchants and manufacturers, is to be traced to the integrity, self-denial, and industry, which received their spur and stimulus from the lessons of that ‘godliness which is profitable unto all things—having promise of the life that now is, and of that which is to come’!

Ministers are expected to maintain a respectable status in society. They are enjoined by their Divine commissions to be “given to hospitality.” They are naturally desirous to bestow upon their families the patrimony of a good education. If they would enrich the services of the pulpit with “things new and old,” selected from the sacred treasury, they must “give themselves to reading.” They have their theological stores to replenish; and their innocent literary tastes to gratify. The minister's cabinet of jewels is his book-case. To stint him in books is to deprive him of his intellectual resources, and “freeze the genial current of the soul.” And parsimonious congregations will be the first to learn the truth of the remark, that empty book-shelves make meagre sermons. In a word, the spiritual prosperity of the Church, present and future, depends, under the blessing of her great Head, on her ministers being supported upon a scale adequate to their social position. Nothing, manifestly, can be more adverse to the efficient discharge of ministerial duty than the constant intrusion of depressing and embarrassing worldly cares. And it will be well for the members of all our Churches seriously to consider, what prospects there are of a learned, accomplished, and devout ministry in our land, when every description of labour is commanding an ample recompense save that of the pulpit.

We would, therefore, affectionately remind you that the degree of responsibility under any obligation is in proportion to the ability to discharge it. “Unto whom much is given, of him shall much be required,” and the apostle saith, “it is accepted according to that a man hath, and not according to that he hath not.” At the present time, there is unparalleled prosperity both as regards the agricultural productions and commerce of our country—let it then be deeply pondered by every professing Christian, that there is at present, a *Scriptural demand for an unparalleled increase in his contributions to Christian objects*.

The Committee cannot conclude without expressing the belief that the indifference to this important subject on the part of some congregations, is partly attributable to the reluctance and neglect of their Teachers to “expound faithfully and frequently the law of Christ's Kingdom in relation to this obvious and explicit duty, explaining the Scriptural method of obeying it and the Scriptural motives to obedience.” But we add that in addition to this, organization, system and regularity and harmony of action are re-